

The Sunday of the Passion: Palm Sunday
March 28, 2021 • 9:00 am • Holy Eucharist Rite II
Facebook Live from inside historic Pohick church • BCPonline.org, p. 270

Suggestion: *In preparation for celebrating the Liturgy of the Palms at home, you might try cutting branches from a tree or plant in your yard to use in “procession” around your house. Remember, the crowd at the Jerusalem gate simply grabbed the first branches they saw...which just happened to be palms. Any branch will do! After the service, mount those branches on your front door to mark the occasion.*

Opening Welcome

Prelude *Fanfare*

Britten

The Liturgy of the Palms

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Celebrant Blessed is the King who comes in the name of the Lord.

People *Peace in heaven and glory in the highest.*

Celebrant Let us pray

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. *Amen.*

Reader A Reading from Mark (11:1-11)

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’” They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, “What are you doing, untying the colt?” They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

“Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!”

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Celebrant The Lord be with you

People *And also with you.*

Celebrant Let us give thanks to the Lord our God.

People *It is right to give him thanks and praise*

Celebrant It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of

palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. *Amen.*

Celebrant Blessed is he who comes in the name of the Lord.

People *Hosanna in the highest.*

The Procession

Celebrant Let us go forth in peace.

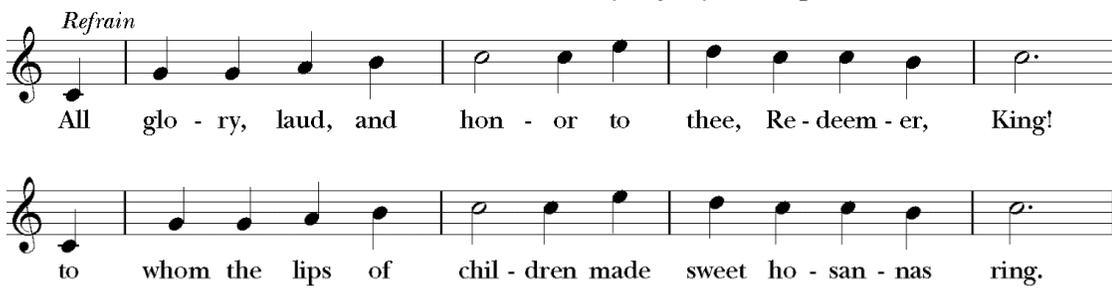
People *In the name of Christ. Amen.*

Processional: Hymn 154 *All glory, laud and honor*

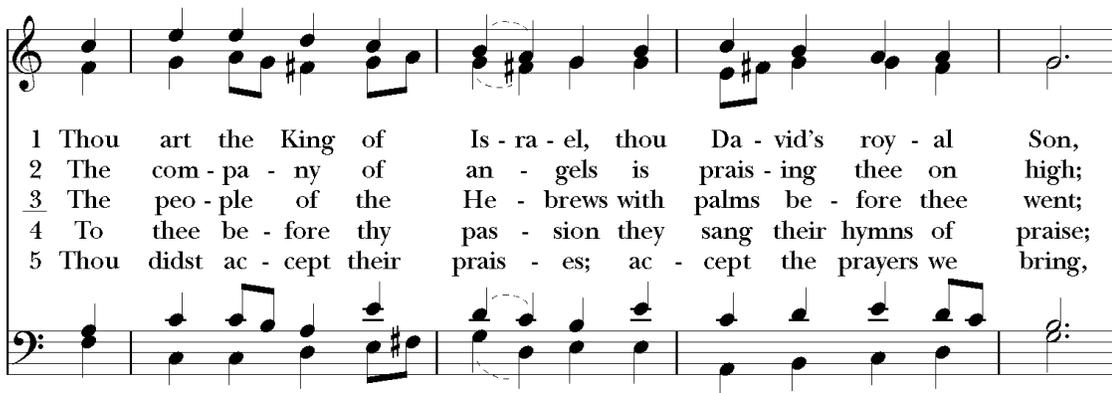
Please note that due to COVID-19 restrictions, the soloist is the only person allowed to sing during the service.

Thank you for your cooperation.

Refrain

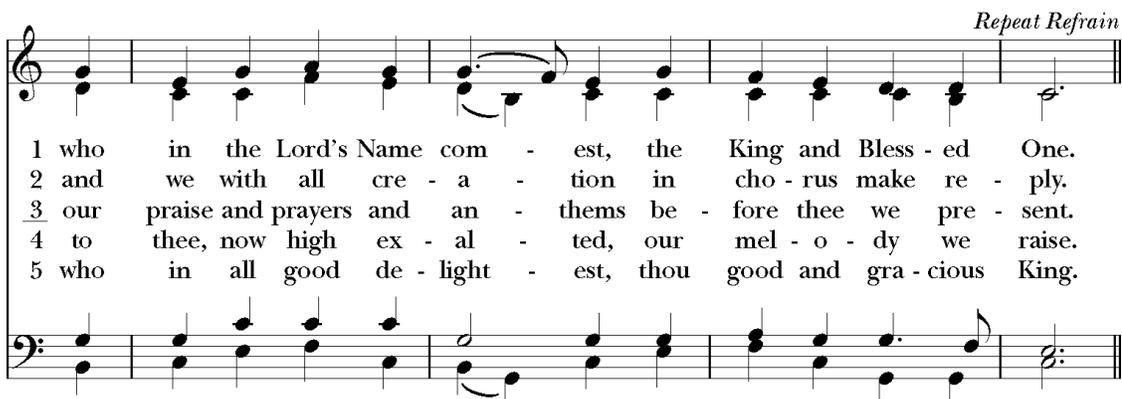


All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.



1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain



1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.
Music: *Valet will ich dir geben*, melody Melchoir Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889)

Celebrant Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. *Amen.*

The Collect for Palm Sunday

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

The Lessons

Reader A Reading from Isaiah (50:4-9a)

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens - wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

Reader The Word of the Lord.

People Thanks be to God.

Psalm 31:9-16

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9 Have mercy on me, O Lord, for I am in trouble; *
my eye is consumed with sorrow,
and also my throat and my belly.

10 For my life is wasted with grief,
and my years with sighing; *
my strength fails me because of affliction,
and my bones are consumed.

11 I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance; *
when they see me in the street they avoid me.

12 I am forgotten like a dead man, out of mind; *
I am as useless as a broken pot.

13 For I have heard the whispering of the crowd;
fear is all around; *
they put their heads together against me;
they plot to take my life.

- 14 But as for me, I have trusted in you, O Lord. *
I have said, "You are my God.
- 15 My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.
- 16 Make your face to shine upon your servant, *
and in your loving-kindness save me."

Reader A Reading from Philippians (2:5-11)

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death - even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Reader The Word of the Lord.

People Thanks be to God.

Sequence Hymn 167 *There is a green hill far away*

Please note that due to COVID-19 restrictions, the soloist is the only person allowed to sing during the service.

Thank you for your cooperation.

1 There is a green hill far a - way, out - side a ci - ty wall,
2 We may not know, we can - not tell, what pains he had to bear,
*3 He died that we might be for - given, he died to make us good,
*4 There was no o - ther good e - nough to pay the price of sin,
5 O dear - ly, dear - ly has he loved! And we must love him too,

1 where our dear Lord was cru - ci - fied who died to save us all.
2 but we be - lieve it was for us he hung and suf - fered there.
3 that we might go at last to heaven, saved by his pre - cious blood.
4 he on - ly could un - lock the gate of heaven and let us in.
5 and trust in his re - deem - ing blood, and try his works to do.

Words: Cecil Frances Alexander (1818-1895), alt. Music: *Horsley*, William Horsley (1774-1858)

The Passion of our Lord Jesus Christ according to St. Mark

(Please refer to the attached Passion, page 11. You may divide up the "parts" to read at home as well.)

Sermon The Reverend Dr. Lynn P. Ronaldi, *Rector*

The Peace

Celebrant The peace of the Lord be always with you.

People *And also with you.*

(Per guidelines from the Diocese, The Peace should be shared with a bow, wave, or peace sign.)

Holy Communion

The Setting of the Table

Solo *Alone thou goest forth, O Lord*

Bangor

Holy Eucharistic Prayer A

Celebrant The Lord be with you.

People *And also with you.*

Celebrant Lift up your hearts.

People *We lift them to the Lord.*

Celebrant Let us give thanks to the Lord our God.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty Creator of heaven and earth.

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus and Benedictus qui venit (sung)

Please note that due to COVID-19 restrictions, the soloist is the only person allowed to sing during the service.

Thank you for your cooperation.

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

Celebrant Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and

eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, we proclaim the mystery of faith.

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

Celebrant We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *AMEN.*

And now, as our Savior Christ has taught us, we are bold to say,

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Celebrant Christ our Passover is sacrificed for us;

People Therefore let us keep the feast.

The Agnus Dei (sung)

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Thank you for your cooperation.

Lamb of God, you take away the sins of the world:

have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

Celebrant The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Invitation

Celebrant The Body of Christ, the bread of heaven. [*Amen.*]

The Blood of Christ, the cup of salvation. [*Amen.*]

In the Episcopal tradition all are welcomed to the Table. All baptized Christians may receive Communion, or you may cross your arms over your chest and simply receive a blessing.

At communion, communicants will come forward one at a time, six feet apart.

Carefully pick up a paper cup that holds the communion wafer and take it back to your seat to consume.

After consuming the host, please replace your mask on your face.

During Communion *Prayer of St. Gregory*

Hovhanness

Celebrant Let us pray.

Celebrant and People

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Blessing

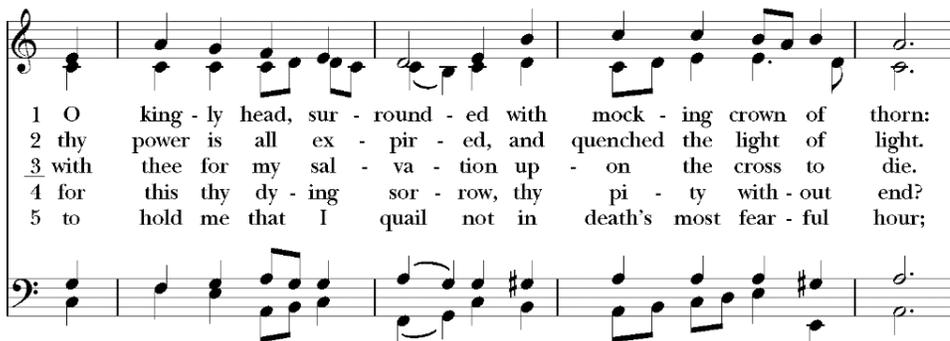
Recessional Hymn 168 *O sacred head, sore wounded*

Please note that due to COVID-19 restrictions, the soloist is the only person allowed to sing during the service.

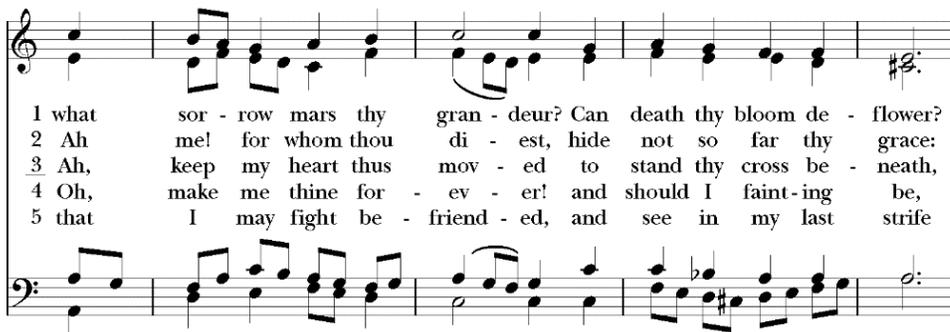
Thank you for your cooperation.



1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
2 Ah me! for whom thou di - est, hide not so far thy grace:
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
4 Oh, make me thine for - ev - er! and should I faint - ing be,
5 that I may fight be - friend - ed, and see in my last strife



1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
2 show me, O Love most high - est, the bright - ness of thy face.
3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
4 Lord, let me nev - er, nev - er, out - live my love for thee.
5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.
Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

Dismissal

Priest (Sentence of Dismissal)

People Thanks be to God.

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Celebrant	The Reverend Dr. Lynn P. Ronaldi, <i>Rector</i>
VTS Seminarian	Adam Lees
Lay Eucharistic Minister	Mike Elston
Organist	Linda Wilberger Egan, SMM
Soloist	Barb Lynn, <i>soprano</i>
Trumpeter	Susan Rider
Acolyte	Sophia Herbert
Torches	Will Elston
	Abby Sessums

For your home prayers, Intercessions and Thanksgivings:

We pray for the special needs and concerns of this congregation, especially for Kristy Girten, the Nelson Family, Penelope Mann, Kenneth Minter, Archie Taylor and family, Erika Knudsen, Haydee Sparks, Peter Thomas, Tom Murphy, Carole Fischer, Joan Parsons, Adrian McCabe, Willy Lowel, Suzi Scott, Sharon Michel, Bryan Tuccillo, Victoria Sackett, D’Andrea Wooten, Joan Egan, Bill Hosp, Margery, Tim Dwyer, William Low, Simon Delgado, Stan Coss, James King, Funmi Oduolowu, Fiona, Harry Petrie, Susan Yarwood, Diane, Jim, Mary Hoffman, Jim and Lynn Anderholm, Carol and Glenn Larkin, Sr., Cindy Johnston, Pam Botts, Nancy Bireley, Femi Ayorinde, Sandra Christian, Ben Egan, Darryl Sebastian, Francine Brailsford, Shelby Sternberg, Chandra Zinola, Sandy Hand, Roy Baumann, Bill Poad, Travis and Karen Gossett, Victoria Kramer, Clarence Walker, Joan Davis, Meredith Allen, Linda Patterson, George Kahlife, Joseph Marsico, and Georgette Burkitt.

We also pray for those having birthdays this week: Michael Krajack, Wayne Mullins, Russ Wyllie, Samuel Bradburn, Megan McGovern, Jim York, Susan Pehrsson, Jennifer Prentiss, Daniel Sweetser, William Elston, Rachel Pehrsson, Brian Rose, James Agar, and Mary Binder.

We pray for our members who serve our country, particularly those overseas, and their families: John Winston, Arch Wilson, Ryan Moatta, Rick Church, Katie Weber, and Jesse Grimm.

We pray for Christians and others around the world, especially those in Burma, China, Nigeria, and North Korea, who continue to face persecution for their faith.

We pray for peace in the Middle East, and for the Church in Syria, Iraq, Egypt, and Israel.

In the Diocese of Virginia, we pray for the Upper Tidewater Region churches: Abingdon, White Marsh; Christ, Saluda; Immanuel, King & Queen; Kingston Parish, Mathews; St. David’s, Aylett; St. John’s, Tappahannock; St. John’s, West Point; St. Paul’s, Millers Tavern; St. Paul’s, West Point; St. Peter’s, New Kent; Varina, Henrico; Vauter’s, Loretto, Champlain; Ware, Gloucester; and Westover, Charles City.

Announcements

Holy Week Schedule:

Maundy Thursday Service: April 1, 6:00 pm, live streamed only on Pohick Facebook page from inside the Church, 10 people (Worship Team only). Foot washing at home, Stripping of the Altar, with music.

Good Friday Service: April 2, 12:00 pm, live streamed only on Pohick Facebook page from inside the Church, 10 people (Worship Team only). Good Friday Liturgy, with music.

Traditional **Stations of the Cross** will be prerecorded and posted on the Pohick Church Facebook page on or before Good Friday. OR you can come contemplate Pohick's new Stations of the Cross anytime, on your own. We have positioned 14 wooden stations around the Dogwood Chapel just past the lower parking lot, so you may walk the way of the cross on your own. Pick up a Stations booklet in front of the Parish House or on the Dogwood Chapel altar.

Contemporary Stations of the Cross, created by Seminarian Adam Lees, will be emailed to you for contemplation at home this week.

Saturday, April 3: **Holy Saturday Easter Goodie Bags/Lenten Service Project**, 10:00 am - 12:00 pm. Members of the Ann Mason Guild will pass out Easter treats for children of the parish. The Guild is also collecting items for children of Lorton Community Action Center clients: crayons, small coloring books, small games, puzzles, etc. More info on website, pohick.org.

Saturday, April 3: **Lorton Community Action Center Food Drive**, 10:00 am - 12:00 pm, driveway next to parish hall. Visit website for more info!

Saturday, April 3: **Community Easter Egg Drive-Through**, 1:00 pm - 3:00 pm, for children ages 2 – 9. The event is FREE!

Sign up now for **Easter Sunday Service**, April 4, in the Pohick Church Courtyard. We can have up to 75 people per service. We are having three services: 7:45 am, 9:00 am (live streamed), and 10:30 am. Visit website to reserve your spot!

Easter is traditionally one of four days of the year on which we celebrate **Holy Baptism**. If you or your child would like to be baptized at 9:00 am or 10:30 am on Easter, please contact Rev. Lynn or Carmel Hodge as soon as possible.

Pohick Episcopal Church

The Reverend Dr. Lynn P. Ronaldi, Rector

9301 Richmond Highway • Lorton, VA 22079 • 703-339-6572 • pohick.org

Home Church of George Washington and George Mason

Embracing the Past, Welcoming in the Present, Transforming for the Future

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST. MARK

The customary responses before and after the Gospel are omitted. The congregation may be seated for the first part of the Passion. At the verse which mentions the arrival at Golgotha, all stand.

The Passion Gospel is announced in the following manner:

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO ST. MARK:

EVANGELIST: They went to a place called Gethsemane; and he said to his disciples,

JESUS: Sit here while I pray.

EVANGELIST: He took with him Peter and James and John and began to be distressed and agitated. And said to them,

JESUS: I am deeply grieved, even to death; remain here, and keep awake.

EVANGELIST: And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said,

JESUS: Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.

EVANGELIST: He came and found them sleeping; and he said to Peter,

JESUS: Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

EVANGELIST: And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them,

JESUS: Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

EVANGELIST: Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying,

JUDAS: The one I will kiss is the man; arrest him and lead him away under guard.

EVANGELIST: So when he came, he went up to him at once and said,

JUDAS: Rabbi!

EVANGELIST: and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them,

JESUS: Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.

EVANGELIST: All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked. They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at

the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying

CONGREGATION: We heard him say, "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands. "

EVANGELIST: But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

HIGH PRIEST: Have you no answer? What is it that they testify against you?

EVANGELIST: But he was silent and did not answer. Again the high priest asked him,

HIGH PRIEST: Are you the Messiah, the Son of the Blessed One?

JESUS: I am; and "you will see the Son of Man seated at the right hand of the Power," and "coming with the clouds of heaven."

EVANGELIST: Then the high priest tore his clothes and said,

HIGH PRIEST: Why do we still need witnesses? You have heard his blasphemy! What is your decision?

EVANGELIST: All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

CONGREGATION: Prophecy!

EVANGELIST: The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said,

SERVANT-GIRL: You also were with Jesus, the man from Nazareth.

EVANGELIST: But he denied it, saying,

PETER: I do not know or understand what you are talking about.

EVANGELIST: And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders,

SERVANT-GIRL: This man is one of them.

EVANGELIST: But again he denied it. Then after a little while the bystanders again said to Peter,

CONGREGATION: Certainly you are one of them; for you are a Galilean.

EVANGELIST: But he began to curse, and he swore an oath,

PETER: I do not know this man you are talking about.

EVANGELIST: At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

EVANGELIST: As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,

PILATE: Are you the King of the Jews?

JESUS: You say so.

EVANGELIST: Then the chief priests accused him of many things. Pilate asked him again,

PILATE: Have you no answer? See how many charges they bring against you.

EVANGELIST: But Jesus made no further reply, so that Pilate was amazed. Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them,

PLATE: Do you want me to release for you the King of the Jews?

EVANGELIST: For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

PILATE: Then what do you wish me to do with the man you call the King of the Jews?

CONGREGATION: Crucify him!

PILATE: Why, what evil has he done?

EVANGELIST: But they shouted all the more,

CONGREGATION: Crucify him!

EVANGELIST: So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

CONGREGATION: Hail, King of the Jews!

EVANGELIST: They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him. They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.

(Here, all stand, if they are not doing so already.)

EVANGELIST: Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

CONGREGATION: Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!

EVANGELIST: In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

CONGREGATION: He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.

EVANGELIST: Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

JESUS: Eloi, Eloi, lema sabachthani?

EVANGELIST: Which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said,

CONGREGATION: Listen, he is calling for Elijah.

EVANGELIST: And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last.

(Silence is kept for a few moments, during which some may wish to kneel.)

EVANGELIST: And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

CENTURION: Truly this man was God's Son!